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# MISSIONARY LINK

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## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA

SEPTEMBER, 1911

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## THE MISSIONARY LINK

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# THE MISSIONARY LINK

VOL. XLII. SEPTEMBER, 1911 No. 9

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

**This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.**

**It is undenominational, and so it presents a united Christian front to the heathen world.**

**It is carried on entirely by women, with unsalaried officers.**

**Its aim is the salvation and elevation of heathen women.**

**"Win for Christ," its motto.**

A KEEN observer travelling in China (Sherwood Eddy) is authority for this statement: "There is a new passion for reform in China. Foot-binding is prohibited by edict and condemned by public opinion. Some women who have bound and deformed feet, are now buying large shoes to endeavor to make their feet appear larger than they are. Though China is the only great nation which still permits slavery among its own people, and though little girls are still bought and sold in Canton, and other cities, slavery has been abolished by Imperial edict, and is decreasing. Polygamy also is gradually being done away with."

"MODERN Japan," says a recent writer, "harbors a strange mixture of belief and tendencies. Every shade of unbelief may be found—skepticism, agnosticism, materialism and atheism—each dressed in the garment of science, and all together contending stubbornly with the old polytheistic and pantheistic faiths as well as with Christianity. Dr. Imbrie tells us that the real conflict that Christianity has before it in Japan, is essentially the same which it has to wage in Europe and America: Theism versus pantheism and agnosticism, and the Christianity of the New Testament versus the Christianity that reads into, or out of the New Testament anything it pleases."

FROM Yokohama Rev. Henry Loomis writes: "One of the best evidences of the growing favor with which Christianity is regarded by the people, is the large and increasing circulation of the Scriptures. When people buy these, it is evident that they will read them, and thus become acquainted with the teachings that have been the basis of that civilization which has made other countries great and prosperous, and which the Japanese are seeking to imitate."

A TOUCHING proof of earnestness among Christian Indian women comes to us from Rev. D. M. Jenkins of Shillong, "The Rice collection among the women in the presidency is spreading; by their handful of rice contributions they have raised over Rs. 600. They have opened five schools and these will be small preaching places as well. The women are doing a genuine work, and those who have no rice, give Indian corn or potatoes, so that all can join and they give spontaneously."

"THE Christian farm colony has been for many years a special feature of the Irish Presbyterian Mission in India, states *The Christian*. In connection with the Borsad Mission-station there are now six of these farm settlements, the first founded in 1847, and the last in 1908.

These colonies were established to provide a refuge for caste converts who, before becoming Christians, were dependent on agriculture for a livelihood; to raise socially outcaste or low-caste converts, and morally and spiritually converts of all castes; to make provision for orphans who wish to support themselves by farming.

Rev. Robert Henderson is now inaugurating a colony for twenty farmers, with model farmhouses, a house for the mission worker who would act as pastor, and a church. There are thirteen settlers. Huts have been erected, land has been secured, and 400,000 bricks have also been made."

RESCUE FAMILY AT FÄTEHPUR.

# IN EASTERN LANDS.

## INDIA—FÄTEHPUR.

### ON THE KING'S BUSINESS.

*By* DR. GRACE SPENCER.

A MERRY laugh rang out in the closely crowded zenana carriage of a north bound train. The women huddled among their baggage in all manner of positions on the car seats stirred, letting their *chuddahs* fall farther back over their smooth black hair —and looked again, still more anxiously at the lady in foreign dress, and with very strange manners who laughed so pleasantly at their many questions. She and her two friends had entered the carriage, and space had been made for them, respectfully and kindly.

Then began the volley of questions, "Where are you going?" "Is it far?" "From where did you come?" "Are you married?" "No husband! How very strange!" "Don't you put oil on your hair?"

Evidently the strange lady did not understand the Indian tongue, for one of the friends interpreted for her, and she flushing, brushed back the curly light brown hair, which was provoking so much attention and laughed. "No," said the older friend, "she cannot speak Hindustani yet. She has just come a long way across the seas and has never been in India before."

The new missionary with strange tuggings at her heart strings, looked in the faces of the women of the new land of her adoption, their bedraggled *saris* and closely drawn *chuddahs,* their untidy bundles and uncouth habits forgotten. Child-like wonder and unveiled curiosity were written on the faces turned to hers, then as they proceeded to get from their none too clean baggage the *chapatis* and food for their evening meal, and settled themselves to

wait for the journey's end, a dull apathy or placid indifference spread over their faces.

It was hot and stifling. The new Miss Sahib sat upright on her narrow board seat, and tried to doze, for the blessing of being able to sleep anywhere and anyhow, is to be envied, especially if one can be comfortable on a rug in a corner for want of better space. The missionaries talked quietly of the new land, the new conditions and the new home, then as the darkness came on, and deepened into night, thoughts went homeward, to the old home and the loved ones there.

On they flew, into the midnight of this great dark land, and as the car rumbled and roared in the silence without, she watched the little lady with the curly hair, realizing that a struggle was going on behind the bright chatter. There was a gentle wistfulness in the eyes, but instantly a quiet brave light, gleamed from their depths, as she said, "That old hymn—you know it? I am here, on business for my King"—we understood.

Long they looked out into the darkness and my new friend's words echoed in my thoughts—"Business for the King."

Hymns of my childhood came and seemed to be singing in my heart their wonderful promises and messages of love. All along the long train I could see in thought the crowds of turbaned men and women in *chuddahs*—our Indian brothers and sisters—going the same way as I, but they had no heart song, for many of them were lonely, tired, heavy laden. My heart grew hungry for them, until like a new song there came softly to my lips our message for them,

"Jesus loves *you*—He who died,
Heaven's gate to open wide.
He will wash away *your* sin.
Let His little child come in.
Oh! Jesus loves *you*."

The lady who knew the strange tongue was telling them the old wonderful story. "We are here on business for our King."

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## JHANSI.

### SOWING THE SEED.

*By* Miss Elizabeth McCunn

THIS year being the tercentenary of the publication of the authorized version of our English Bible, you may be interested in hearing of some of the ways the seed is being sown in this corner of the mission field. The soil is chiefly in the hearts of women and children. Besides our doctors, nurses and other medical helpers in our hospitals, who have countless opportunities of sowing the good seed in the hearts of those whose bodily distresses they are relieving, other sowers are the Bible-women and teachers who go daily to teach and preach the Word in the zenanas in the native city.

In some cases there are three generations learning to read in one family. Besides those who read, there are always several servants and helpers who gather to hear the hymns and explanation of the Scripture read to them. Some one who reads this may ask, "Do they like to have the Bible-women come to teach them?" They do, and when she is late they always say, "Oh! We thought you were not coming to-day and we were so sorry." "And how about the men?" you ask. "Do they approve of their wives and daughters learning to read?"

Here is one case. One of our Bible-women told me of a certain house where they wanted her to teach, and one day I went with her. The man of the house, a Mohammedan of social position in the community, was at home, and when I told him that for several reasons I thought Mrs. S. would have to discontinue teaching the women, he said, "Oh, I beg you will allow her still to come. Since she has been coming I see such a change in the conduct of the women. I am obliged to be away from home a great deal. Formerly when I came home they used to bother me with tales of quarrels among themselves, but now it is quite different. They tell me of all they have been hearing and learning. If Mrs. S. has not time to teach them sewing, then teach them only the Bible and I shall be so grateful to you." Mrs. S. still goes to that house and I hope the result will be more than a change in outward conduct. The man has bought an English Bible for himself.

Another Bible-woman does similar work in a suburb of the city, where we have a day and Sabbath school, and thus we are able to reach some of the mothers whose children are being taught. The Bible Society helps us in our work by giving Scriptures for free distribution, also by partially supporting one of our Bible-women.

Another worker reaches many hundreds of women in our daily Dispensary, where the Gospel is proclaimed, in song and story, and portions of Scripture are often given or sold.

Still another seed-sower works among those in our Hospital Wards. As a result of the daily teaching given by one worker to the men servants, we have been able to secure an educated wife for one of them. Had he been entirely illiterate I suppose we could not have asked for such a good wife for him. So as his reward for perseverance he has the wife; and we have secured a good school teacher. The story of their marriage was recently published in THE MISSIONARY LINK.

Last of all I may mention the teachers, who have perhaps the best opportunity for sowing the seed, in that the soil has not been overgrown with weeds. In India as elsewhere, the little children love to hear of Jesus and His love. Pray for them that they may accept Him as their Saviour, and pray also that we may not only have the joy of seeing the women willing and eager to learn of Jesus, but that many may take up the cross and follow Him.

## KASHMIR.

### THE "LILAC" DOUNGA BOAT.

*By* MISS LILLIE RODERICK.

I MUST tell you a little about this lovely place, Srinagai, Kashmir. I am living in a *dounga* sharing expenses with two friends. We are on the beautiful Dal lake surrounded by the Himalaya snows. It is dangerous for the top heavy flat bottomed *dounga* to cross these mountain lakes when it is stormy, and the boatmen tow it along the banks, and only venture across their wide expanse, when there is no danger. Our *dounga* is 100 feet in length and about ten feet across, the middle divided into four rooms and a bathroom. It has no helm, so when the *dounga* is being poled across a lake by the boatmen, one of their women substitutes a helm with an oar. The boatmen cook and fish for us, glad to earn all they can in the summer, as they cannot get work in the winter. A cook boat is always attached to a *dounga,* in which the boatmen and their family live. The people interest me as they are a fine sturdy race, though dirty. They claim descent from Noah, and have his tomb here! The people are Mohammedan, but ruled by a Hindu Raja.

Our boat girl wears a blue kimono and a white *chuddah.* She is a bright beauty, with rosy cheeks, but combs her hair only once a month. Perhaps she thinks life is too short to spend much time in elaborate hairdressing, when she has to husk the rice for dinner by pounding it in a mortar, and then hold an oar for a helm to guide the boat when necessary. She is the youngest sister of the owner of the *dounga,* and a true daughter of Noah, and we pay her equal wages with the men.

We are beset by merchants in small boats who have beautiful embroidered shawls and wood carving for sale. They tell me that before the English came, they were greatly oppressed by their Rajas.

There is a Mission Hospital here. The people use superstitious rites for the recovery of their sick, but as they are growing more enlightened they appreciate what is being done for them by missionaries.

The Raja of Kashmir was at his winter capital when we arrived, so we took the opportunity to visit his palaces overlooking the main channel of the Jhelum. The palaces adorned with native art are very oriental in appearance. The wood carving and brightly paneled lacquerwork make them unique. The winding banks of the river are quaint and picturesque with the chalet-like houses of the Kashmeris, artistic with fretwork casements. European artists are busy painting the picturesque everywhere.

Both men and women wear a loose coat like a kimono, but with a tuck near the hem, signifying, "You see I can afford sufficient cloth for a tuck." The women are bejewelled and wear a short veil at the back of their heads over their caps. The men are turbaned and wear pajamas. In the winter men and women hang a wicker basket containing an earthen vessel with lighted coals under their coats for warmth.

When the Maharaja returned from his winter capital we went to see his state entry. It was quite a *tamasha.* He was rowed up the river in his state-barge, gilded and painted by native artists.

The Maharaja was accompanied by his adopted heir-apparent and a number of English officials. He was dressed simply in black with a white turban, but the young prince blazed in cloth of gold. They entered the palace under a tawdry looking archway erected for the occasion, with tinsel and bright colored muslins, mounted by a dummy clock with hands pointing to the hour of his arrival. I think it was a unique way of letting the people know when to give him a welcome, which they did royally though he is not popular, because of his being addicted to taking drugs.

The heir-apparent has European tutors selected by the English government, so as to train him to be a wiser prince and ruler.

## PERSONALS.

*India—Allahabad.*—Miss Lillie Roderick writes: I had an interesting visit in a zenana where twelve women gathered to hear the Gospel, and to join in the hymns I sang. The audience was typical. A Brahmo Somaj woman voiced her belief by speaking of Christ as the great Teacher. Three of the girls who study the Bible with me, said that He was the Son of God, and Saviour of mankind. One claimed that the Veda was God's inspired Word, revealing the true God. I explained that the Veda could not guide her into the truth, for it taught pantheism at which she was surprised. When I spoke on the sin of idolatry, another woman insisted that the idols had power to heal the sick and work miracles. The repression of all that is noble in women, has been the lot of the high caste women of India for generations under the bondage of Hinduism, but though they are yielding to the higher and brighter influences of Christianity which teaches the equality of men and women before God, they are still afraid to express their feelings freely.

*Fätehpur.*—Dr. Grace Spencer writes: It has been instructive as well as interesting to see our Lily Lytle Broadwell Hospital grow to its completion. One soon learns that no practical knowledge is wasted in this great strange country—from cooking and overseeing masonry, to the most delicate operation, or gifted speaking.

We are very proud of our wide, pleasant Compound and of the fence and gate, the gifts of Miss Bertsch and Miss Wishart. The mango grove at one end adds a great deal to the appearance. We have no high wall around us, but we are far enough from the road for the women to feel secluded and yet be able to see the passers-by. Fätehpur being so near the places of pilgrimage, we have many pilgrims passing through.

Our native nurses will be very happy and comfortable in their own building. They are an important factor in our medical work, as the patients cannot but be attracted by them, when they do their duty quietly and happily. They often are our interpreters in our important Christian teaching, and seem filled with the joy of the children of a Heavenly Father. We realize what a powerful force they can be, for Indian people are slow to trust even their own.

*China—Shanghai.*—Miss Mary J. Irvine writes: Mrs. Zau, one of our Bible women, tells me of four new inquirers whom she is teaching in the Margaret Williamson Hospital every day. She mentions the fine progress one new pupil in the Bible School is making in her studies. I rejoice to learn also that the cook in our Bible School has had influence in interesting another woman servant in the Gospel. We have evidences of what is being accomplished in China, which should stimulate our faith.

Miss Charlotte M. Johnson writes: This encouragement that God is blessing our Bridgman Memorial School seems a fulfilment of His purpose in it. I arranged for one of our last year's graduates, Dzang Tsoo Tsing, to assist as a teacher in the Slave Refuge, a Christian institution in Shanghai for the poor slaves who are taken, or escape from their owners. They particularly wanted a teacher who could patiently and kindly instruct these girls and exert a strong Christian influence over them. The missionary who is in charge recently reported to me, that our girl was proving to be the ideal teacher for them, that she was doing splendidly. As there are nearly one hundred girls there, it means that our influence is being considerably extended through her. I know you will rejoice to hear this good report.

Miss Elizabeth Irvine writes: We have opened a little Sunday School meeting in the day school at Mrs. Tae's, our Bible woman's house, which promises to meet a new need, and also a class of children whom we have hitherto failed to get hold of. Though periodically we have tried to reach the poor children around our door, the attempt has always ended in failure. Our Bible women have taken charge and are enlisting some of the younger women, who are studying in connection with the Bible School, as teachers. Last Sunday thirty were in attendance. It would mean much to the character of the neighborhood, if these children's hearts could be won. They are not exactly ragged children, and yet they come from homes that are *poor.* The neighborhood at our very door has so changed during the past three or four years, there is an increasing number of this class of children, who are not reached by the ordinary church service, because they are not interested in it.

Will you not remember this little meeting in your prayers, that it may become a power in the neighborhood?

# HERE AND THERE

## MISSIONARY CANDIDATES.

TO one who stands in a centre of work for world-missions, many problems present themselves which might have been deemed impossible to a cause necessitating deep consecration and enthusiasm, for a definite purpose.

One of the most prominent, is the attitude of missionary candidates who have been led to dedicate themselves for foreign service. Perhaps an enthusiastic public meeting has so wrought on impressionable minds, that they are led to become "Volunteers" and take the pledge which offers a wide field for their consecration; or an ardent returned missionary portrays the blessings of a service for Christ in such vivid colors that a response is quickly felt in a glowing heart.

Brought face to face after an application to a Mission Board, with the grave responsibilities involved in a complete self-surrender, and learning of trials incident to every work, a hesitation comes over the candidate who faces withdrawal from a pledge taken under excitement.

It is well to remember that much more is expected of a missionary to-day than in the past century. The situation is intensified and demands a more complete equipment, or as Charles F. Dole tersely states it, "The eternal pressure of the conscience of the world, the gravitation of the universe on each and all, is to co-operate with one another, to emulate each other in the volume and the *richness of human efficiency.*"

If this view of the mission field is duly weighed, then no candidate will apply, unless the Holy Spirit has brought such a pressure in this direction, that nothing short of deepest consecration will prevent a withdrawal of any pledge.

Such an impulse as this brings fruit. "When English missionaries in Uganda were murdered and their converts burned at the stake while chanting, 'Daily, daily, sing His praises,' Oxford and Cambridge students were called together in London and told the story of the missionaries' heroic lives and death. Then this question was asked, the questioner hardly daring to believe it would be answered, 'Will any one volunteer to go and take the place of those slain?' Instantly one hundred young men sprang to their feet, each saying, 'Send me.' Here lies the hope and salvation of Africa. Its heroes and heroines may begin a work and then be called up higher, but there are more to fill their places in the homeland, consecrated young men and women, knowing well the almost insuperable difficulties of African missions, preparing themselves to be sent. Let us thank God and take courage for the prospective heroes of African missions."

Dr. Clark in his travels for the "Christian Endeavor" states: "It has been my privilege to be with the young people of our land, and to see them in their great meetings for many years. The more I see the young people of America, the more I trust and love them. I can see how they have advanced in twenty years, in their faith, their patriotic devotion and love of country. The very large part of them are on the side of righteousness, truth and love of our land."

It is such missionary candidates we are seeking, and we ask our friends to pray them into existence.

## MISSIONARY EQUIPMENT

is the title of a thoughtful article, by Dr. T. S. Johnson, which condensed may well follow our plea:

I GREATLY rejoice in the success of the work in many parts of the world, and in the optimistic expectation among Christians quite generally, but when we consider the preparatory work, especially the last half of the past century, I think the present success is far short of what it ought to be.

We are now established in most of the great strategic strongholds of the non-Christian world. Devoted, trained men and women, with thousands of helpers are in position, with hundreds of thousands of Christians, already won to Christ; a great army of children in the Sunday Schools, and millions reading the Scriptures in their own tongue, which have been translated into more than three hundred languages. True, our number is small when we consider the magnitude of the work to be achieved, but in this work success need not depend upon the number engaged in the service.

Our missionaries, men and women, are the hardest working people to be found, and are generally carrying very heavy burdens. I know the missionary must be busy, but fear we do not avail ourselves of our privilege of casting

our burden, upon the Lord, who not only wants to share with us, but that we make the burden over to Him. This peace and conscious fellowship is necessary in order to secure the anointing of the Holy Spirit for effective service.

I am fully convinced that our great mistake is, we do not arrange for time for prayer. I do not attach so much importance to the number of times daily for prayer, as each day with God in prayer until everything is settled, and we go out conscious of His approval, our hearts melted into tenderness and in full sympathy with Jesus and His world-saving work. I know of no other way to secure the equipment needed for the present emergency. This equipment fully secured, I am sure we would enter upon a new era in the conquest of the world for Jesus Christ. "Not by might nor by power but by my spirit, saith the Lord." The Holy Spirit can awaken and save thousands at a preaching service as readily as on the day of Pentecost, and with this preparation and oneness with the Lord, certainly He will do it.

Why should we not expect twenty million converts in the foreign field this year, or within a year? In my opinion this is not an unreasonable number to expect. Oh! that all missionaries and all mission workers would unite in testing this matter! I often read in the reports of the great numbers accessible and ready to accept the Gospel, and that if the number of workers could be increased there would be great ingathering. I have said and written this many times, but let us remember "with us is Jehovah our God to help us," and he can help the few as well as the many. Press on in His name, trust him, and he will bring it to pass. Keep placing the burden upon the Lord. He will keep his servants, and give success in proportion to our faith and far beyond. We should no longer shelter under the plea of sowing time. The whole world should be reaped speedily. Secure the anointing, and keep it, and go ahead. God will raise up helpers, an army of them. Spirit-filled leaders, not for a day, but increasingly, so through the years, is what is needed. All missionaries should be leaders. We are in the midst of the greatest undertaking known to history, and victory,—speedy victory—depends largely, oh, so largely, on us of the present day. Was there ever such a call for absolute eternal consecration to Him whose we are, and whom we serve?

## STUDENT VOLUNTEER.

*By* FENNELL P. TURNER, *General Secretary.*

THE indirect results of the movement, are thus stated:

The appeal of the foreign mission work as urged by the Student Volunteer Movement, has a message to every student, whether he become a foreign missionary or remain at home. It is a call to him to offer himself where the harvest is great and the laborers are few.

The calls to missionary service presented during the year by the Secretaries of the Movement, at Student Volunteer Conferences and Conventions, and by the undergraduate Volunteers have been heard by thousands of students. Many who hear these appeals will be obliged to remain in the home land, but the message has been a call to a consecration of themselves to unselfish service for God either at home or abroad. The spiritual influence of the Movement alone would justify its existence, and amply repay the Church for all it costs in money and workers.

"I regard the Student Volunteer Movement," recently wrote a university professor, "as carrying the very highest influence, and as being of the most far-reaching value to the religious life of all our institutions of higher learning. It gives a splendid challenge to every Christian man for testing his devotion to Christ. There can be nothing of more value to one than to answer the question whether his loyalty to Christ is limited and partial, or thorough-going and absolute. I have watched the Student Volunteer appeal to students, and have found that it does more than all else to bring men to face this supreme question with all candor, and whether the student decides to volunteer for the foreign field or not, such an experience must prove of the very greatest value. I find also that the Student Volunteer Movement has been bringing to all of our Christian students, a higher conception and a broader idea of what it means to be a Christian. It has put upon every Christian Student such a large task of service and of leadership, that he is not able to take either a small or a cheap conception of what it means to be a disciple of Christ in such days as these. I find also that the Movement is of unexampled value in calling out the highest expression of the religious life of students. It is unequaled in the religious expression it gives to the genuine prayer life."

IN CAWNPORE ORPHANAGE.

# FOR MISSION BANDS.

## THE PAWNED HAND.

*By* LILLIAN NORTON.

LITTLE Chopola had gone for a few days to visit her aunts. There were several of them in this large family, for many relatives were living together as is the custom of the Hindus. Chopola had a strange experience. She came across her eldest aunt, the mother of her Cousin Haru (meaning "lost one") sitting in a corner of the veranda in the women's quarters, taking her morning meal all alone. This in itself was strange, for after the men and boys had eaten and gone to work or school, do not all the women and girls in the house get together and have a merry time over their meals? (Except of course a widow, if there be one among them.) But stranger still, her aunt was eating with her left hand, "the unclean hand that defiles all food," as says the Hindu. Greatly surprised, Chopola called out, "Aunt, why are you eating with your left hand?" Her aunt, without a word pushed her plate aside, arose, and began to wash her hands. The other aunts and relatives who had seen and heard, sharply reprimanded the child, saying, "See what you have done now. Your aunt cannot eat again the rest of this day."

The little child-mind soon forgets, and when on another day Chopola came across her aunt doing the same thing she called out again, "Why, aunt, you are eating with your left hand!" This time, those who heard it not only scolded, but slapped her saying, "Don't you know you are making your aunt starve?"

She was only a very little girl and had not seen or heard of this thing before, but some of her older cousins told her all about it. Her oldest cousin Haru had been very, very ill. Mother Kali had visited their home and small-pox in a very severe form had broken out on the boy. (The Hindus believe that small-pox is a visitation from the Goddess Kali and must be spoken of very respectfully lest Kali cause the death of the victim. So when it breaks out on any member of the family they speak of it as "Mother Kali's favor.")

Haru had been very ill with small-pox and his mother in despair for her only son, had made a vow promising the goddess two golden eyes and a star of gold, if she would be gracious to her son and grant him his life.

She also said that until she was able to get enough money to make the golden eyes and star, she would pawn her right hand, or leave it with her as a pledge. That was why her aunt must eat with her left hand until she had fulfilled her vow. Chopola's cousins also told her that if any one noticed what her aunt was doing and spoke about it in her hearing, she must stop taking her food at once, and eat no more that day. Little as Chopola was, she was greatly impressed and never went into the veranda again if she thought her aunt

would be eating, for was this not a vow to Mother Kali, the dread goddess, whom all fear, speaking of her in hushed, reverent tones, lest she be offended?

This same little Chopola is now in our mission school in Calcutta, an earnest grown-up Christian and one of our trusted workers, having no fear of Kali and her visitations.

## INSIDE THE ORPHANAGE.

*By* FRANCES WEBB.

WHEN I first came to Cawnpore in 1910, one of my greatest surprises was to note the wonderful memories of the children in the Mary A. Merriman Orphanage, where I am stationed. They gave an entertainment shortly after my arrival and it was simply marvelous the way the children recited in English piece after piece, and some of them were hardly more than babies. When we realize that this means memorizing the Scriptures in this heathen land, is it not most encouraging? Soon after my arrival I had an unusually fine opportunity of learning to know the children and the work. Of course the little ones realized I had not yet learned all the rules of the school, and endeavored to make some things exceedingly agreeable for themselves, but we soon came to a mutual understanding.

Ever since the Orphanage started, the Bible has been taught as regularly as all school studies. All the children can repeat verse after verse of Scripture, and the older girls many Psalms and chapters from the New Testament, besides hymns. So, after all this fine religious training, there is little difficulty in their deciding to make a public confession of their faith.

The girls who understand English, and who were not already professed Christians, attended some evangelistic meetings, and they realized what the Pastor was pleading for, and, after a personal talk and prayer with each one, many of them took the great step that so greatly rejoices our hearts.

It is lovely to work with these dear orphans. They are so trusting, and have such beautiful faith, they cannot help being an inspiration to us. They consider each one who supports them a parent, and so proudly say: "Mr. or Mrs. So-and-so is *my* Miss Sahib." We try to teach them to be economical, and tell them some of you are making the greatest effort in order to support them.

There are two things very dear to the hearts of the twenty-eight tiny ones, sweets and picnics, a few plain, inexpensive sweets making them happy for days. Of course still dearer to them is human love. No one can take the place of our fathers and mothers, can they? and in an institution I think the saddest thing is that each child cannot have the affection shown in their own homes. Many times a day when I am studying or writing, I will hear a patter of tiny feet and the call: "Mamaji," and as I turn to see who is there, my eyes are always met by such an appealing look, that it is quite impossible to go on with my work without stopping to give the caresses that the little ones are plainly longing for.

Just at present they have a puppy and two Angora kittens, much to their joy. But Indian children are also as mischievous as any others. One day two of the little ones were caught squeezing two of our hens, and when asked why they did this, they replied: "We are trying to get the eggs." I think they are as full of life as the average American. But they have had good training, and some of their energy is spent in helpfulness, for they can wash dishes very well and help themselves.

I wish you could all come out and visit the school, and then perhaps you would realize how much your letters and your support mean to these little ones who would now be living in heathen darkness but for you.

## A BIBLE-SCHOOL IN WESTERN CHINA

REV. J. R. STEWART (C.M.S.) writes of a Bible-school which was held early in the year at Mienchuhsien, Western China, and continued several days. At one meeting the Christian natives were asked to give their testimonies. One told a strange story. Before his conversion he had been in prison. While there, he had wondered much about the idols—which should he worship? If this one, would not that one be offended? While thus thinking, he fell asleep, and dreamed that he entered a large hall where he heard whom he should worship. Some time later, he heard the Gospel preached, and came to Mienchuh. On entering the church, he said: "Why, this is the place I saw in my dream." That was last year, and I well remember him being much moved at the time. His conversion seems to have been real and thorough. Another told of how he had bought a Bible some eighteen years ago, and had read it constantly. He had, in consequence, put away his idols long before he had heard the Gospel preached.

# RECEIPTS *of the Woman's Union Missionary Society of America, from July 1 to July 31, 1911.*

## ALLAHABAD, INDIA.

| | | |
|---|---|---|
| Mich.—Detroit, Miss Bertsch (special), | | $10 00 |

## CALCUTTA.

| | | |
|---|---|---|
| Pa.—Phila. Br., Mrs. Wm. Waterall, Treas., Christ Mem'l Ch. Ref. Epis. S. S., Sarah Emory Morton Scholarship, 50.00; Williamsport, Master Clyde Chatham, for Sumoti (Orphan), 12.50.—Total, | | 62 50 |

## CAWNPORE.

Mary Avery Merriman Orphanage.

| | | |
|---|---|---|
| N. Y.—New Brighton, Mrs. J. J. Wood, for Parbulia, 2.00; Schenectady, Miss G. V. N. Lyle, for Kahira, 4.00, | $6 00 | |
| Mo.—St. Louis Aux., Mrs. S. W. Barber, Treas., Miss S. L. Boyle, for Gulchamin, | 35 00 | |
| Total, | | $41 00 |

## FÄTEHPUR.

Lily Lytle Broadwell Memorial Hospital.

| | | |
|---|---|---|
| Mich.—Detroit, Masters Herbert and Emed Harting, for their bed, | $7 00 | |
| Rescue Work: | | |
| Mass.—Boston Br., Mrs. Walter Baker Mem'l Band, Miss E. B. Sharp, Treas., Mr. Frank Wood, | 50 00 | |
| Total, | | $57 00 |

## JHANSI.

Mary S. and Maria Ackerman-Hoyt Hospitals.

| | | |
|---|---|---|
| Pa.—Edinboro, Normal School Collection, Miss M. E. Powell, Treas., | | $17 49 |

## SHANGHAI, CHINA.

| | | |
|---|---|---|
| Pa.—Robesonia, C. E. Society, 5.00; Mr. and Mrs. S. E. Keiser, 5.00, for pupil Bridgman Home.—Total, | | $10 00 |

## YOKOHAMA, JAPAN.

| | | |
|---|---|---|
| Mass.—Boston Br., Miss A. J. Mulford, for Bible Reader, | $30 00 | |
| N. Y.—Brooklyn, Mrs. Peter McCarter, quarterly for Bible Reader, 15.00; Corona, Leverich Mem'l Band, Mrs. M. Le Fort, Treas., for their Bible Reader, 15.00; N. Y. City, Friend, Evangelistic work, 200.00, | 230 00 | |
| N. J.—Westfield, W. F. Miss. Soc., Miss M. V. Hammer, Treas., Mrs. Joseph Barton's quarterly for Bible Reader, | 15 00 | |
| Mo.—St. Louis, Mr. C. W. Nau, for Zuzuké Iku, | 60 50 | |
| Total, | | $335 50 |

## GENERAL FUND.

| | | |
|---|---|---|
| N. J.—Princeton Br., Mrs. S. R. Winans, Treas., Mrs. Arnold Guyot, | | $20 00 |

## SUBSCRIPTIONS TO MISSIONARY LINK.

Mrs. Calvin Patterson, .50; Mrs. L. F. Blanchard, .50; Mrs. Abbott Foster, 1.00.—Total, $2.00.

## WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Phila., Pa.

| | | |
|---|---|---|
| Calcutta—Mrs. L. A. Ross, Bible Woman, | | $7 00 |
| Jhansi—Mr. W. H. Bower, 5.00; Dr. and Mrs. Jesse H. Ramsburgh, 10.00, both for their Bible Women, | | 15 00 |
| Japan—Mrs. J. H. Howe, for Isuru Iijima, | $5 00 | |
| Mr. and Mrs. W. H. Fredericks, for Sugi Mori, | 5 00 | |
| Mr. C. L. Huston, for Kose Michi, | 75 00 | |
| Mr. W. H. Bower, for Sida Sitsu. | 5 00 | |
| "Unto Him," for Harada Shobi, | 10 00 | |
| Mrs. Jennie Cake, for Ren Kuchimura, | 5 00 | |
| Mr. C. L. Hutchins, for Kono Goshida, | 5 00 | |
| Dr. and Mrs. J. H. Ramsburgh, for Station, | 10 00 | |
| Mr. and Mrs. Neilson Olcott, for Moto Iwamura, | 5 00 | |
| Mr. and Mrs. G. T. Bisci, for Maru Yachiyo, | 5 00 | |
| Miss E. G. Fradley, for Kotoji Ito, | 10 00 | |
| S. S. First Pres. Ch., Ardmore, Mr. R. B. Horsburg, for Sei Ishizaki, | 30 00 | |
| Phila. Co., Union International Order of King's Daughters and Sons, Mrs. L. T. Rathell, Treas., for Toki Kaneko, | 60 00 | |
| Mr. W. W. Dill, for Toku Ozawa. | 10 00 | $240 00 |
| Total, | | $262 00 |

## SUMMARY.

| | |
|---|---|
| Allahabad, | $10 00 |
| Calcutta, | 69 50 |
| Cawnpore, | 41 00 |
| Fätehpur, | 57 00 |
| Jhansi, | 32 49 |
| China, | 10 00 |
| Japan, | 575 50 |
| General Fund, | 20 00 |
| Subscriptions to *Link*, | 2 00 |
| Total, | $817 49 |

MARGARETTA W. HOLDEN MORGAN, Ass't Treas.

## JULY RECEIPTS OF PHILADELPHIA BRANCH.

(Mrs. William Waterall, Treas.)

| | |
|---|---|
| Quarterly Interest on Elizabeth Schäffer Fund, | $54 00 |
| Through Miss Howard-Smith, Miss Allibone, 1.00; Miss Howard-Smith, 5.00, | 6 00 |
| Total, | $60 00 |

## DONATIONS FOR MISSION STATIONS.

Allahabad—Boston, Mass., Miss May, dolls; New Brunswick, N. J., Miss Louise Warren, 24 dolls.

Calcutta—Boston, Mass., Miss S. Wheelright, parcel; Brooklyn, N. Y., Ch. of Pilgrims, box, value $45.00; Mt. Vernon, Mrs. Grandpierre, scrap books, dolls, pictures; N. Y. City, Mrs. Davies Coxe, 19 dozen dolls; Hamburg, N. J., Mrs. Arnold Guyot, soap and wash cloths; Morristown, Proudfit Band, box, value $54.09; Scotch Plains, "Lend a Hand Society," box; Germantown Aux., box, value $67.60; St. Louis Aux., Mo., Mrs. S. W. Barber, box, value $83.00; 185 Testaments, 93 Gospels, value $11.00.

Cawnpore—Boston, Mass., Miss G. Lowell and Miss E. Dix, two boxes, value $33.55; Albany Br., N. Y., box, value $50.00; Brooklyn Br., dolls; Ch. of Pilgrims, box, value $40.00; Cold Springs, Ladies' Miss. Soc. Presb. Ch., box for Alice Moffat Rohlman; Elizabeth, N. J., Miss M. I. Morse, gifts for "Mercy"; Newark Aux., box; Passaic, Mrs. C. H. Demorest, gifts for Dhumia; Germantown, Pa., Dorcas Soc. Ch. of Atonement, box, value $83.43; St. Louis, Mo., Miss S. L. Boyle, gift for Gulchamin.

Fätehpur—N. Y. City, Mrs. S. J. Broadwell, calendars; Morristown, box for Miss Owen, value $50.75; Scotch Plains, Mrs. H. S. Fullerton, package for hospital.

Jhansi—Boston, box, value $29.67; Dobbs Ferry, N. Y., the Misses Masters,' Lower Lights Ten," box for Miss McCunn; New Brunswick Aux., N. J., hospital supplies; Phila. Br., box, value $125.80.

China—Brooklyn, N. Y., Miss Dauchy, handkerchiefs; Miss Marston, picture cards; Mrs. S. T. Dauchy, two large swings, 100 yards gingham; N. Y. City, Miss Flora Smith, Miss A. A. Woodburn, cards; Trenton, N. J., Miss A. R. Stephenson, small box; Germantown, Pa., box, value $10.38; Phila. Br., box, value $111.12; Baltimore, Md., Jr. C. E. Soc. Presb. Ch., dolls, and picture cards for Miss Irvine.

Japan—Walton, N. Y., Mrs. C. C. Moore, package; Morristown, Miss. Soc. South St. Presb. Ch., package for S. S. at Aizawa.

## MISSIONS OF WOMAN'S UNION MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

*Address:* Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

*Address:* ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman Orphanage, Zenana Work, Day Schools, Evangelistic Work.

*Address:* Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

*Address:* Ackerman-Hoyt Hospital.

FÄTEHPUR: *Address:* HASWA, U. P.: Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day Schools, Evangelistic Work.

*Address:* Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

*Address:* Woman's Union Mission, 212 Bluff, Yokohama, Japan.

## LIFE MEMBERS

**The payment of $50.00 will make the donor or any person named a Life Member of this Society; $25.00 a child a Life Member.**

## ENDOWED BEDS IN LILY LYTLE BROADWELL MEMORIAL HOSPITAL, FATEHPUR, INDIA.

ENDOWMENT, $600.00.

Opportunity—Mrs. Samuel J. Broadwell.
Sarah Wallace Memorial—Mrs. Richard H. Allen.
Hannah Amelia White—Mrs. M. Morris White.
Jubilee Thank Offering—Board of Managers.
Elizabeth Davis Espy—Mrs. W. W. Seely.
Marie Haines Broadwell—Mrs. Charles Parsons.
Juliet G. Church—Friend.

## ENDOWED BEDS IN MARY S. ACKERMAN-HOYT AND MARIA ACKERMAN-HOYT MEMORIAL HOSPITALS, JHANSI, INDIA.

ENDOWMENT, $600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey. } Anthony Dey.
Mrs. Mary B. Humphreys Dey, }
"In Memoriam"—A Sister.
Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.
Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
Associate Congregational Church, Baltimore.
Mrs. A. L. Lowry.
Peace—Mr. S. T. Dauchy.
Annette R. Lapsley Memorial—Miss A. S. Lapsley.
William H. Harris } Their Children.
Mary A. Harris }
Mrs. Henry Johnson—Friends.
Lavinia M. Brown—Mrs. Joseph E. Brown.

## CONCERNING MISSION BOXES.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—*General Direction.*

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

For prizes—Boxes of note-paper, desks filled, workbags or boxes filled, boxes of lead pencils with rubbers, soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs. Five or six yards of stout gingham is a good present for native teachers, and two and one-half yards of unbleached cloth for *chud dahs* for all the mission. Quinine in powder is most useful.

RUDOLPH LENZ

PRINTER

64 BIBLE HOUSE : : NEW YORK

NATIONAL UNDENOMINATIONAL

# THE AMERICAN SUNDAY SCHOOL UNION

MR. JOHN H. CONVERSE, VICE-PRESIDENT E. P. BANCROFT, FINANCIAL SECRETARY

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